3.

A SERMON

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Follow Peace with all men, and Holineſſe, without which no man ſhall ſee the Lord.

THeſe wordes commend vnto our Chriſtian practiſe a double duty: the one of *Peace* towardes men; and the other of *Holineſſe* towards God. Wherein wee may obſerue two things in generall. Firſt, the combination and coniunction of theſe two; not *peace* alone, or *holineſſe* alone, but *peace* and *holineſſe* both together. Secondly, the order and diſpoſition of them: Firſt *peace*, then *holineſſe*.

First for the coniunction of them. Thus we often finde them in the Scripture, like *Ionathan* and *Dauid* in the fielde, meeting and kissing each other: So *Dauid* himselfe speakes of them in that very phrase, *Righteousnesse and peace haue met and kissed each other*, Psal. 85. 10. And Saint Peter would haue them such inseparable companions to vs, that hee would not haue vs found without them: *Be carefull that yee may bee found of him in peace, without spot and blamelesse*, 2. Pet. 3. 14. Therefore, *Quæ Deus coniunxit, nemo separet*: Those things which God hath ioyned together, let no man separate. But as they are ioyned together in precept; so let vs ioyne them together in practise: as we finde them tied together in the Text; so let them bee knit together in our hearts, and meet and kisse each other in our liues: So following *peace*, that we doe not forsake *holinesse*, and so following *holines*, that wee doe not breake *peace*: As some who will needs bee great friends and fauourers of *holines*, but are vtter enemies to all *peace*: Or as others, who will

 seeme

ſeeme to be in great league and loue with *peace*, but are at defiance with all *holineſſe*. For *holineſſe* without *peace* will proue but factious ſingularity; and *peace* without *holineſſe*, but prophane conſpiracie. Therefore follow *peace* and *holines*; not *peace* alone, or *holines* alone, but *peace* and *holines* both together. And in this order; firſt *peace*, then *holines*. So *Chriſt* himſelfe ſeems to giue *peace* the precedency: *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come & offer thy gift*, Mat. 5.24. Where he ſends vs from his owne altar, and will not accept our oblation, till wee haue ſought peace and reconciliation with our brother: thereby preferring an act of peace before an act of piety; and ſhewing, that euen the holieſt of our actions are not acceptable to God, when our affections are not peaceable towards men. *Nil placitum ſine pace Deo, non munus ad aram.* There is nothing pleaſing to God without peace, no not the gift vp-

on the Altar. Againe *peace* goes before *holines*, as that which prepares and makes way for it; for, *Pax opportuna pietati*, Peace gines a great aduantage and opportunity vnto holines. It is therefore the Apoſtles exhortation, that we ſhould pray *for kings and all that are in authority, that vnder them we may lead a quiet and peaceable life in all godlineſſe and honeſty*, 1. Timoth. 2. 2. Protection in *peace*, is a great meanes to proſper and promote religion and *godlineſſe*. In ſignification whereof, happily it was, that the doores of the oracle, or *holy* of *holies* were made of Oliue tree, 1. King. 6. which is the Embleme of peace, to teach vs, that by *peace* we haue an entrance into *holineſſe*. As on the contrary, there cannot be a ſtronger barre, or a more fatall and forcible oppoſition to *holineſſe*, then ſtrife and contention; for ſuch as are in the gall of bitterneſſe are vncapable of the ſpirit of *holines*, Act. 8. 23. Therefore as we muſt *follow peace and holines*, ſo in this order, firſt *peace*, then *holineſſe*; as that which makes vs both capable of *holines*, and acceptable

to

to God in our *holines*. And thus much in generall for the order and connexion of thoſe two together, *Peace* and *Holines*.

In the words more particularly we may obſerue two things, an Acte, and an Obiect, whereupon this acte is to bee excerciſed. The acte vehement, to *follow*, purſue, and proſecute. The obiect excellent, *Peace* and *Holineſſe*. Firſt *Peace*, and that with a latitude and extent, *peace*, and *peace with all men*, a generall and vniuerſall *peace*. Secondly *Holineſſe*, and that vnder a heauie condition or commination, no leſſe then the loſſe of eternall ſaluation, as *without which no man ſhall ſee the Lord*. Firſt for the acte. διώκω is the word here vſed, which ſignifies not onely to follow, but to follow hard, with an earneſt and eager purſuit: To runne after, So ſome tranſlate it here, *Curite poſt pacem & Sanctitatem*, Runne after *Peace* and *Holineſſe*: And 1.Cor.14.1. *Curite poſt charitatem*, Runne after loue, with power and ſpeed, euen as they that runne in a race. So the word is vſed, Philip.3.12. Not as if I had already attayned, but I fol-

low, purſue, or runne after, that by all meanes I may attaine. And the 14 *I preſſe, or follow hard toward the marke*, which ſignifies an earneſt, and vehement deſire, and indeauour of attayning. And therefore ſome tranſlate it more ſignificantly, and with a ſtronger Emphaſis, *Perſequimini Pacem & Sanctitatem*, Perſecute *Peace* and *Holineſse*, that is, follow and follow them home, purſue and proſecute them with all poſſible diligence and indeauour, as thoſe things which yee moſt deſire to haue and enioy.

Firſt for the obiect of *Peace*. It is, or ought to be, the deſire of all hearts; all the earth calleth for it, and the very heauens cannot be without it: *Sidera pace vigent, conſiſtunt terrea pace*, *Peace* it is the glory of Heauen, and the ioy of the whole earth. *Pax ſumma bonorum*, *Peace* it is, as it were, the Breuiary and Abridgment of all that good is: Inſomuch that the Iewes expreſſe all good, plenty, and proſperity by the name of *Peace*. At leaſt, *Pax optima rerum*, *Peace* is the chiefeſt and the choiceſt good,

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the beſt of all earthly bleſſings, the bleſſing of bleſſings, a mother-bleſſing, as I may ſay, as that which bleſſeth all other bleſſings, and without which they are no bleſſings. *Tam bonum, vt ſine ea nihil bonum*, So good, that there is nothing good without it. To which purpoſe the Iewes haue a ſaying, *Cum non eſt Pax, nihil eſt*, when there is not *Peace*, there is nothing; as if all were nothing, or nothing worth without *Peace*. So good, that the Prophet *Dauid* cannot tell how to expreſſe the goodneſſe of it; So ſweete, that he cannot tell how to expreſſe the ſweetneſſe of it; and therefore breakes out into a kind of admiration of it. *Behold, how good, and how pleaſant a thing it is, for brethren to liue together in Peace*, Pſal. 133. 1. For profit, it is as the dew of Heauen, that makes all fatt and fruitfull where it falles: for ſo where *Peace* doeth but ſet her foote, her ſteppes drop fatneſſe vpon the land: And for pleaſure, it is as the ſweet oyntment powred vpon *Aarons* head, and running downe to the skirts of his clothing, filling and re-

freshing both Prince and people with the sweet comfort of it: In the sweet sauour whereof, how ought we to *follow and runne* after it? Yet such is the contentious disposition, and quarrelling condition of our nature; so apt and easie are we to fall out and quarrell vpon euery occasion, that the Apostle is here faine to take the peace of vs, and to bind vs to the good behauiour; saying, *Follow peace with all men.*

Now *Peace* may be considered, either in respect of the Church, or of the State, or of priuate men one with an other; In all which respects, wee must euery one in his place *Follow peace.*

First, for the peace of the Church in matters of Faith and Religion. It is the Apostles rule, to *follow after Faith and Loue*, 1. Tim. 6. 11. and Ephes. 4. 15. To *follow the trueth in loue*, with peaceable and louing affections; not with fiery, fierce, and furious spirits, as the maner of many is, who thinke there is no Religion, but in contention; and that a man cannot loue the truth, vnlesse hee hate peace. But the Prophet

speaketh

ſpeaketh with another ſpirit, *Loue the truth and peace*, Zach. 8. 19. And the Apoſtle entreateth vs, to *forbeare one another in loue, indeauouring to keepe the vnitie of the ſpirit in the bond of Peace, that there may be one Body, and one Spirit, and one Lord, and one Faith, and one Baptiſme, and one God and Father of all, who is aboue all, and through all, and in vs all.* Epheſ. 4. 3. And 1. Cor. 1. 10. *Now I beſeech you brethren, by the Name of our Lord Ieſus Chriſt, that yee all ſpeake the ſame thing, that there be no diuiſions amongſt you, but that yee be perfectly knit together in one minde, and in one iudgement.* And againe, moſt paſſionately and pathetically; *If there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the Spirit, if any bowels and mercie, fulfill my ioy, that yee be like minded, hauing the ſame loue, being of one accorde and of one mind. Let nothing be done through ſtrife and contention,* Phil. 2. 1.

But is it thus in the Church of Chriſt? Is there nothing done through ſtrife and contention? yea rather, what is there, but ſtrife and contention in the Church? Wit-

neſſe the miſerable diſtraction of the Chriſtian world in point of Religion, wherein not onely the vnſeamed coat of Chriſt is diuided, but his owne bleſſed Bodie is rent & torne into many pieces, as if it were no better then the body of that harlot which was chopt in pieces, fleſh and bones, and caſt into all the quarters of *Iſrael*, Iudg. 19. 29. For ſo, there is nothing but Fraction and Faction, Schiſme and Separation in the Church of Chriſt, which is his bodie: Church againſt Church, Altar againſt Altar, Prieſt againſt Prieſt, Religion againſt Religion, Chriſtian againſt Chriſtian; Nay, if I may ſo ſay, Chriſt againſt Chriſt, and God againſt God, while Chriſt is ſet vp againſt Chriſt, and God himſelfe oppoſed vnder the colour of diuine authoritie.

And that in ſuch bitterneſſe of Spirit, that one is become a Curſe and Execration to another, blowing the trumpet of *Sheba* in defiance one of another, and ſaying, they haue no part in God, nor in the Inheritance of his Sonne Ieſus Chriſt:

Euery

Euery man to his tents O *Israel*. So that euen Religion it ſelfe is in a maner loſt in the quarrels and queſtions of Religion; It faring with Religion, as it did with her in *Plutarch*, who hauing many Suiters, when euery one could not haue her to himſelfe, they puld her in pieces, that ſo none might haue her. For ſo men in Religion, *Malunt nullam habere, quam non ſuam*, they had rather there ſhould be no Religion, then that their owne ſhould not take place. And ſo diſtraction in Religion is the deſtruction of Religion: for while euery one ſayeth, I am of *Paul*, I am of *Apollo*, I am of *Cephas*, I am of *Caluin*, I am of *Luther*, I am of *Arminius*, I am of *Francis*, I am of *Dominicke*, I am of IESVS, *Nemo fere Chriſti eſt*, there is none almoſt of Chriſt. Thus Religion is turned into faction, and conſcience of Religion loſt in the controuerſies of Religion: For who is there, that had not rather ſeeme learned in the controuerſies of Religion, then conſcionable in the practiſe of Religion; and that ſets not more, by a ſubtile head, then a ſanctified heart? in a word,

word, that had not rather *disputare quam viuere*, dispute well, then liue well.

For the redresse whereof, and for the setling of future *peace* in the Church, it were to be wished, though it be not to be hoped, that the pen and the presse might be lesse set on worke, that there might not be so many bookes of controuersies written as there are. For while men thus wrangle and write, and print one against another, there can be no *peace* in the Church: And I thinke I may safely say, that it were better for the Church, to want some trueth, then to haue no *peace*. And I doubt not, but a man may bee saued, though he neuer reade, or study controuersies. It is sayd of *Themistocles*, that being requested to play vpon an instrument, he made answer, that he could not fiddle; and being againe asked what hee could doe, answered, that he could make a great City of a little one. So sayth Saint *Augustine, epist.* 56. If thou beest questioned in points of subtilitie, perplexitie, and controuersie, answer that thou knowest not

not what to anſwer, that thy learning lies not that way. And if thou beeſt further vrged, & asked what thou know'ſt, & wherin thy learning lies; *Reſponde, noſſe te quomodo etiam ſine iſtis, homo eſſe poſſit beatus*; Anſwere, that thou haſt learned to know, how a man may be ſaued without theſe. And it was the iudgement of *Siſinnius* a learned man, hauing ſpeech with the Emperour *Theodoſius*, touching the pacification of matters in religion; that a ſpeciall meanes to make all quiet, was to forbid all dialecticall diſputations, as whereby the rent of Schiſme is euer made greater, but neuer leſſe; and the fire of contention more kindled, and increaſed, but the heat thereof nothing quenched, or abated. Diſputations and diſceptations of controuerſies, for the moſt part, being vndertaken *magis animo malignitatis, quam ſtudio veritatis*; rather for contention, then for truthes ſake; rather in an eagerneſſe of ſpirit, to vent their owne paſſions, and vpholde a ſide, then in any true zeale of the ſpirit, to iuſtifie and vphold the trueth. *Quibus po-*

tior est victoria, quam veritas, who had rather haue the victory themselues, then the trueth should. Such being the loue of men to themselues, *vt nemo patiatur se vinci, licet sciat vera esse quæ audit*, that no man will suffer himselfe to bee ouercome, though he know it to be true that is said against him. *Nec veritati, nec paci cedere norûnt*, as Saint *Augustine* saith of the *Rogatians*, They will yeeld neither to trueth nor peace. And, *Inanis omnis disputatio sine cedendi voluntate*: where there is no mind of yeelding, there is no end of disputing: but that end, which the Apostle speakes of, *enuie, strife, raylings, and gallings one of another*, 1. Timoth. 6. 4. And therefore the 2. Tim. 2. 14. hee chargeth Timothie to charge his hearers, and that deepely, *before our Lord Iesus Christ, that they contend not in words which is to no profit, but to the subuerting of the hearers.* As whereby the whole are many times wounded, and the weake seldome or neuer strengthened. And if we must not contend in words, much lesse in writing and printing. *The tongue* (sayth Saint

Saint *Iames*) *is able to ſet the whole world on fire*, if once it bee kindled with the coale of contention. What then is like to bee the flame, when as if the tongue could not make it burne faſt enough, they put paper to it, and ſet and ſend foorth books ſet on fire from hell, to caſt the coales abroad, and to carry the flames where the tongue cannot reach? Books fraught full of nothing but peſtilent and bitter malice, and the moſt ſhameles, deſperate vntruths, that the Deuill the father of lies can helpe them to deuiſe. As if they were not written in defence, but in defiance of the truth, and of all peace and loue, modeſty, and honeſty, religion, God, and all that good is. And in which they ſpare not, to ſpit their poyſon in the face of Princes. Of all which, if there were a fire made, as was of the bookes of curious Artes, Acts 19. we might truely ſay of it, as *Ageſilaus* ſaid of the Vſurers Billes and Bonds, when he ſaw them all of a light fire, that he neuer ſaw a brighter, or a better fire in his life. The flame whereof perhaps might expiate

ſome part of their offence, which otherwiſe will one day helpe to increaſe their flame; when they ſhall wiſh with him, that they had neuer had ſo much learning, as to know how to write a letter, hauing done more harme to the Church of God by their writing, then euer they were able to doe good by all their learning.

Not that I think it not lawfull to write in matters of controuerſie; for it is not only lawfull, but expedient and neceſſary in ſome caſes, that *Truth ſhould bee iuſtified of her children*; ſo it bee done in Seaſon, with learning, grauity, moderation, and iudgement. But I hold it neither neceſſary, nor fit, for euery man in defence, or pretence of the trueth, to anſwer euery dog that barkes with barking againe. And it is but the diſtempered paſſion of ſome, to thinke the truth betrayd, except they write and fight for it. For he that enters vpon the publike defence and maintenance of any cauſe, without neceſſity compelling, or authoritie calling him thereunto, is either contentious, or in danger to be contentious. But

But I ſay no more in this point. *If any man liſt to bee contentious, wee haue no ſuch cuſtome, neither the Church of God,* 1. Cor. 11. 6. For the Churches cuſtome hath beene, and euer ought to bee this; to fly contention, and by all meanes to *follow peace.* And if no other meanes bee left vs, yet by our prayers, lifting vp our eyes, and hands, and hearts vnto the God of *peace*, and bowing our knees vnto the Father of our Lord Ieſus Chriſt, that he would ſettle *peace* in his Church, that therein wee may all of vs ioyne hearts, and hands, in the true knowledge, and worſhip, and ſeruice of God, and of his Sonne Ieſus Chriſt.

And foraſmuch as the *Peace* of the Church depends much vpon the *Peace* of the State, we muſt alſo *follow* that. Which *Peace* of State, may be conſidered, either in reſpect of a State in it ſelfe, or in reſpect of one State with another. For *Peace* of, or with States abroad, the care thereof belongs properly to Princes, and publique perſons; ſuch as haue in their hands the Soueraigne power of *peace* and of warre.

And how that hath beene *followed* by him that profeſſeth himſelfe, no leſſe a maker of *peace*, then a defender of the Faith, the world can witneſſe. For which his bleſſed, and chriſtian care of the Common *peace*, whatſoeuer the ſucceſſe be, bleſſing and abundance of bleſſing ſhall bee vpon his Royall head. For if the mouth of Chriſt hath pronounced them bleſſed that make, or but endeauour to make *peace* betweene man and man, betweene one man and another; bleſſed, and thrice bleſſed, and euer bleſſed, ſhall hee bee, that makes, or ſeekes to make *peace* betweene Kings and Kings, betweene Nation and Nation, & betweene Princes and their people; bleſſed ſhall hee be of God, and bleſſed of man, bleſſed in this life, and bleſſed in the life to come. And for the Councellours of *peace*; *Ioy ſhall bee vnto them*, Prou. 12. 20. And the bleſſing of Dauid vpon Abigall ſhall bee vpon their heads: *Bleſsed bee their Counſels, and bleſsed bee they of the Lord, that keepe Kings from ſhedding of blood*, 1. Samuel 25. But for vs that are but priuate perſons,

perſons, our part is onely to pray for the *peace* of States, that *God would giue vnto all nations vnity Peace and concord.* And neuer was there more need of this prayer, then in this fearefull combuſtion, and confuſion of the Chriſtian world, wherein there is nothing but *warres, and rumors of warres; nation againſt nation, and kingdome againſt kingdome*, as if thoſe laſt times were come vpon vs, ſpoken of by our Sauiour, Matthew 24. *The Kings of the earth are riſen vp, and the Princes take counſell, and are aſſembled together againſt the Lord, and againſt his Chriſt*, Pſal. 2.2. Therefore *pacem ſpiremus, & ſuſpiremus coram Domino*, let vs breath out prayers, and ſighes for *peace* before the Lord; that it would pleaſe him, *who hath the hearts of Kings in his hand, as the riuers of water, to turne them whitherſoeuer he will*, ſo to gouerne the gouernours, and ſo to rule the rulers of the world, that their hearts may be enclined vnto *peace*, and that they may thinke the thoughts of *peace* and reſt vnto his Church and people. Yea, ſo ought we

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to bee affected vnto *Peace*, that euen then when the weapons of warre are in our hands, *peace* ſhould bee in our hearts, and prayers for *peace* in our mouthes. And that our prayers may ſpeed the better, and be the more effectuall with God for *peace*, let vs ioyne with them the practice of repentance, and good life: let vs firſt make our *peace* with God, that wee may the better preuaile with him for *peace* with men. *For the worke of righteouſneſſe is peace, euen quietnes and aſſurance for euer*, Eſay 32. 17. And *where a mans waies pleaſe the Lord, hee maketh his enemies to bee at peace with him*, Prou. 16. 7.

As for the *peace* of our owne State; whether in reſpect of *peace* abroad, or *peace* at home, this exhortation, to *follow peace*, may ſeeme needles vnto vs; *peace* hath ſo long followed, and doth yet hold and embrace vs in her armes; the terrours of the ſword are not vpon vs, but we dwell in the tabernacles of *peace*, and ſit in ſafetie euery man vnder his vine, and vnder his figtree; wee build and plant, and ſowe and reape,

and

and buy, and ſell, and lie downe, and riſe vp, and liue, and die, and goe in our graues in *peace*. And there is none to make vs afraid. Bleſſed be the God of *peace* for it, and happy we if wee knew the bleſſing of it: but we haue ſo long fed vpon the ſweet plenty of *peace*, that many haue taken a ſurfett, and grow weary of it, (as the Iſraelites did of *Manna*) wiſhing for war, and complayning that their ſoules are withered, and dryed vp with this long *Peace*. But did the heat of war beat vpon our heads, as it doeth vpon other nations, wee would make more account of the ſweete ſhade of *Peace*, vnder which wee now ſit, as *Ionas* did of the ſhadow of his goard, when the Sunne beat vpon his head. For *peace* is one of thoſe good things, whereof wee know not the worth, till we feele the want. Therfore though we haue *peace*, yet let vs *follow peace*, follow it with our prayers, and with our thankes; with our thankes to God, for that bleſſed *peace*, which we haue ſo long inioyed: and for our peaceful King, vnder whoſe gracious gouernment wee haue ſo

long enioyed it, and so many good things with it. And likewise with our prayers to God, for the happy continuance both of it and him; that *peace*, and abundance of *peace* may dwell in our land, and bee continued with vs for ever, as long as the Moone endureth.

For the better keeping and continuing whereof, *Salomon* giues vs this rule, *not to meddle with them that are seditious*, or, *that are given vnto change*, Prou. 24.21. For desire of change and alteration, it is the mother, and mouer, and maker of much sedition; and they that are troubled with this itch of Innouation, they cannot but be rubbing vpon Maiestie it selfe, and could be content to turne Monarchy into Anarchy, or into any thing, so they might be doing. And some such turbulent Tribunes there are in euery State, who out of their glorious, vainglorious humour of popularity, would be counted Angels, though it bee but for stirring and troubling of the waters. Yea not onely the desire, but the very feare of alteration, and toleration, may

some

ſome time prooue ſeditious, when buſie men will be buſying themſelues, and buzzing into others, a feare of that, whereof there is no feare. Which priuie murmurings, and mutterings what are they, but the ſpirit of ſedition, ſpeaking low out of the ground, and whiſpering out of the duſt? as the Prophet ſpeaketh, Eſa. 29. 4. and would ſpeake out, if it durſt: But *into their Counſels let not our ſoules come*, if wee will be the true *followers of Peace*.

Laſtly, we muſt follow *Peace* among our ſelues, one with another: Of which the Apoſtle ſaith. *Be at peace among your ſelues*, 1. Theſ. 5. 13. And our Sauiour, *Haue peace one with another*, Mar. 9. 50. And ſurely a bleſſed thing it is for men, to liue in loue and peace one with another: For where *Peace* is, God is; *Be of one minde, liue in peace, and the God of peace ſhall be with you.* 2. Cor. 13. 11. And where God is, there all good is. As on the contrary, where *Peace* is not, God is not; but the deuill, and all maner of euill. So ſaith Saint *Iames*: *Where enuying and ſtrife is, there is confuſion and euil*

ry euill worke, Iam. 3. 16. Therefore let vs follow peace, as it is in the Text, and those things, that make for peace, Rom. 14. 19. Of which Saint *Augustine* giues this rule, *Inimicitias vitare cautissimè, ferre æquissimè, finire citissimè*; To auoide strife and enmitie as carefully as we can, to beare it as quietly as we can, and to end it as quickly as we can. For the effecting whereof, *aboue all things, let vs follow after loue*, as it is, 1. Cor. 14. 1. *bearing and forbearing one another in loue*, Ephes. 4. 2. which *Caluin* calles *fomentum Pacis*, the fomentation of Peace, as whereby Peace is especially kept and preserued amongst men. For *loue enuyeth not, it boasteth not it selfe; it is not puffed vp, it disdaineth not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it suffereth all things, it endureth all things*, 1. Cor. 13. And where these things are, there cannot but be *Peace*: But especially, let vs labour for this fruit and effect of loue in vs, Not to seeke our own things, For this one possesse, (*meum*) is that which breakes peace, and makes strife and stirre in euery place,

and

and ſets all the world together by the eares. Therefore let vs put on equall and yeelding affections, not ſtanding too ſtifely vpon the ſtrict rigour of our right; but ſometime, for peace ſake, part with ſome part of our right, and in all matters, to yeeld as farre, as in all reaſon and equitie we may: For *Summum ius, ſumma diſcordia*, (ſaith *Luther*) Extremitie it is the cauſe of much enmitie. And therefore, when there was like to be ſtrife betweene *Abraham* and *Lot*, about the feeding of their cattle; *Abraham* was content to purchaſe his peace, with the price of his right, giuing him free choyce, to feed where hee would, when as the whole land belonged vnto himſelfe. *O ſi iuuenem aliquem iuriſtam in conſilium adhibuiſſet*, ſaith *Luther* vpon that place, O if hee had asked counſell of ſome yong Lawyer, he would neuer haue aduiſed him to ſuch a peaceable courſe as this, To part with any part of his right, for peace ſake; but to haue ſtood punctually vpon his right and title, *vſque ad apicem iuris*, euen to the leaſt title of the Law: But

if wee will be the children of *Peace*, let vs rather follow the practise of our Father *Abraham*, then the aduise of those counsellers of contention, that perswade vs to nothing but Law and right.

Yea, if we will follow *Peace* aright, wee must not stay till *Peace* come to vs, accepting a peaceable hand when it is offered: But we must yeeld so farre from the pride of our hearts, and the strength of our stomacke, as to be *Primi in Pace*, first in the *Peace*; we must seeke it, and sue for it, and follow after it, when it seemes to turne the backe vpon vs, and to flie from vs; for so the word signifies, to *follow* that which flies from vs. Therefore saith the Prophet *Dauid*, *Seeke peace and pursue it*, Psal. 34. 13. So saith our Sauiour, *Goe, and be reconciled to thy brother*, Matth. 5. 24. Stay not till hee come to thee; but goe thou to him with an Olive branch of *Peace* in thy mouth, and speake *Peace* vnto him, saying, Is it *Peace* my brother? is thine heart right towards me, as mine is towards thee? If so, let there be *Peace*, I pray thee, betweene

thee

thee and mee. Thus *Abraham*, though hee were the elder, and the vncle, and euery way the better man, and had the better cauſe; yet did he firſt ſeeke *Peace* with his nephew *Lot*, ſaying, *Let there be no ſtrife, I pray thee, betweene mee and thee, for wee are brethren*, Gen. 13.

And as we muſt thus *follow all peace*, ſo alſo *with all men*: *Follow peace with all men*, which is the extent and latitude of it. And a large latitude it is: ſo ſaith *Oecumenius*, *Multa eſt huius dicti latitudo*, Its a wide word and carries a great breadth with it: yet the Apoſtle elſewhere, giues it the ſame extent, *Liue peaceably with all men*, Rom. 12. 18. where the Syriacke tranſlation hath it, *Cum omni filio hominis*, with euery ſonne of man: Not only with our friends, and ſuch as loue vs, but alſo with our enemies, and ſuch as hate vs: not onely with the good, but alſo with the wicked; but not in their wickednesſe, *Pax cum viris, bellum cum vitijs*, peace with the men; but not with their manners; with their perſons, but not with their conditions. We muſt

haue

haue peace with all the world, but the Diuell and ſinne.

And therefore whereas it is ſayd, *Follow peace with them that call on the Lord out of a pure heart*, 2. Tim. 2. 22. The meaning thereof is not, that wee muſt haue peace only with them, but eſpecially with them: ſo that they much miſtake the Text, and the truth, that out of a ſurly ſingularity, will haue peace with none, but the pure, and the pure in their ſence: as for others, that are not of the ſame pure ſtraine with them, they will not ſo much as interchangeably vſe the dueties of common humanitie, *nec monſtrare vias, eadem niſi ſacra colenti*: nor ſcarce ſhewe a man the way, that goes not the ſame way with them. And as *Optatus* ſayth of the *Donatiſts*, *Docentur multi, ne aue dicant cuiquam noſtrum*, Many are ſo taught, that they thinke it a ſinne to ſay, *God ſpeed*, to one of vs. Nay, there are who thinke it, not only no ſinne, but a matter meritorious, to hate, perſecute, curſe, kill, and exerciſe all manner of cruelty, not onely vpon the bodies

of

of the liuing, but alſo vpon the very vrnes and aſhes of the dead, if they but differ from them in ſome point of Catholike Religion, as they call it: and when they haue done, thinke they haue done God good ſeruice therein. And to this purpoſe, there hath been a Trumpet blown, *Claſsicum belli ſacri*, ſo he cals it, the Trumpet of the holy warre, wherein hee incites and ſtirres vp the Emperour, and all Catholike Princes, to take armes, and make warre vpon the Proteſtants (*heretiques* he calles them) in all places; to fill all with fire and ſword, and battell, and blood, and vtterly to deſtroy and root them out of the earth, that the name of a Proteſtant may neuer more be heard of in the world. Yea, hee dares threaten them with the feare and commination of ſome fearefull and heauy iudgement, to fall vpon them, if they do it not. *Tantum Religio potis eſt ſuadere malorum*, So powerfull in perſwaſion is Conſcience miſgrounded and miſguided in Religion.

Gaſpar. Scioppius edit. 1618.

But the Apoſtles exhortation is large and generall, extending vnto all; *Follow peace with all men.* Which extention doeth yet admit of a double reſtriction and limitation, according to that of the Apoſtle, *If it be poſsible, and as much as in you lieth, haue peace with all men,* Rom. 12. 18. We muſt vſe all means, to haue *peace* with all men; in Religion, ſo farre as may ſtand with the trueth of God, and of a good conſcience; in State, ſo farre, as with honour and ſafety wee may; and in priuate one with another, ſo farre as on our parts with any conuenient poſsibility we can. For ſome ſuch contentious and vnquiet ſpirits there are, that wee can haue no peace with them: Not only *contentious*, but *louers of contention*, 1. Cor. 11. 16. *Such as hate peace, who when wee ſpeake to them of peace, are altogether for warre*, Pſal. 120. 6. With theſe, there is no peace to bee had. And therefore in this caſe, it is enough for vs, to ſeeke peace with them, to ſpeake peace to them, and to bee peaceablie affe-

cted

ded towards them; and if they will not haue peace with vs, our peace ſhall returne into our boſomes: that is, wee ſhall haue the comfort of it in our ſelues, and the reward of it with God, though wee haue not the fruit and effect of it with men.

Therfore let vs *Follow peace with all men.* And neuer may any ſtrife bee heard of amongſt vs, but who ſhall hate ſtrife moſt, & who ſhal *follow peace* with ſwifteſt paces.

And thus following peace with men, we ſhall haue peace with God; euen with the God of peace, who will bee with vs for euer in peace: So that we ſhall liue in peace, and die in peace, and raigne with him in peace euerlaſting: *a peace vnſpeakable and glorious; a peace that paſſeth all vnderſtanding*, which *the God of peace* will giue vnto all them, that truely *follow peace.*

And not *Peace* onely, but *Holineſſe* alſo, *Follow peace and holines*, ſayth the Apoſtle: For there may be *peace* without *holines*, nay, againſt *holines*, as *Herode* and *Pilate* were made friends, and agreed together to put

Christ to death. *Est & Dæmonum legio concors*, there is an vnholy league amongst the Diuels. But our *peace*, it must be ioyned with *holines*: it must bee a holy *peace*. For as we are *called vnto peace*, 1. Cor. 7. 15. so we are *called vnto holines*, 1. Thess. 4. 7. Therefore let vs *follow* our calling, which is an *holy calling*, 2. Tim. 1. 9.

Holines, it is Gods owne Image and likenesse in vs; a very beame, as it were, of the diuine light shining in vs; therefore called by Saint Peter, *the diuine nature* 2. Pet. 1. 4. Because therein wee resemble God, as in a speciall parte, or property of his diuine nature. It is the Character of Christ, the Print of the Spirit, the signe of a Saint, and the glory of men and Angels: and without which there is no glory. For let a man haue all the glory of the world, and haue not *holines*, *aut nihil est*, *aut nihil prodest*, It is all nothing, or nothing worth. Therefore *follow holinesse*.

But how must wee follow it? In the kindes of it, in the parts of it, in the degrees

degrees of it, and in the meanes of it.

Firſt, in the kinds of it; which we may conceaue to be two, the one imputed, and the other imparted. Our imputed holines, is the holines of Chriſt, truely and properly inherent in him; but ſo imputed vnto vs of God, through Faith in him, that we are thereby accepted, and reputed as holy in the ſight of God, as if it were inherently in vs. But beſides this holines imputed to vs, there is another holines imparted to vs: which is either Habituall, or Actuall; wrought in vs, or wrought by vs. Habituall holines imparted to vs, is a diuine ſpirituall qualitie wrought in vs, by the Spirit of God, whereby *we are renewed in the Spirit of our mindes*, and indued with all ſuch ſanctifying and ſauing graces, as are proper to the Saints. Now howſoeuer wee muſt *follow Holines*, in both theſe kindes, *labouring to be found in Chriſt, not hauing our owne holines; but that which is through the Faith of Chriſt*, as the Apoſtle ſpeaketh, *Phil.* 3. 9. As alſo that holineſſe,

which is wrought in vs, by the gracious working of the holy Ghoſt, and is therefore called the *Sanctification of the Spirit*, 1.Pet.1.2. Praying with the Prophet *Dauid, Creat in me a cleane heart, O God, and renew a right Spirit within me*, Pſal.51.10. Yet the holineſſe properly here meant, I take to bee that actuall holineſſe, which is to bee wrought by vs, when by the power of grace giuen vnto vs of God, *we ſanctifie our ſelues*, (as Saint *Iohn* ſaith) 1. Iohn 3. 3. And this holineſſe is likewiſe two folde; either inward in heart, in the thoughts and affections of the heart; or outward in the actions and operations of our liues. Saint *Paul* expreſſeth them, by being *holy in body and in Spirit*, 1.Cor.7.34. By *cleanſing our ſelues from the filthines of the fleſh and ſpirit*, 2.Cor.7.1. Saint *Iames*, by *the cleanſing of our hands, and the purging of our hearts*, Iames 4. 8. For it is not enough, to carrie a faire ſhew of *holines*, in the open parts and paſſages of our life, and to haue our ſecret, and vnſeene

parts

parts full of all filthinesse. Nor yet, to haue a good heart to God, as ſome ſpeake, and a lewd life to the world, as ſome ſuppoſe they may; And that *intus ſi recte, non laborandum*, if all be well within, they need care for no more; and ſo they weare *Holineſſe* next their skin, it matters not much what profane ſtuffe their liues be made of. But we muſt be like *the Kings daughter*, who as ſhe *was all glorious within*; ſo her *cloathing alſo was of wrought gold*, Pſal. 45. 13. And like the *Arke* of God, which was *ouerlaide with pure golde, both within and without*, *Exod.* 37. 2. hauing a good conſcience, as the ouerlaying of gold within; and a good conuerſation, as the ouerlaying of gold without: *Prouiding for honeſt things not only before God, but alſo before men*, 2. Cor. 8. 21.

Secondly, wee muſt *Follow holines* in the parts of it, which are two. The one priuatiue, in reforming that which is euill: the other poſitiue, in performing that which is good. The Prophet *Zacharie* expreſſeth them

them, by *putting off the filthie garments of ſin from vs; and by putting on change of new raiment*, Zach. 3. 4. Euen that raiment of *fine linnen, pure and ſhining, which is the righteouſnes of the Saints*, Reuel. 19 8. The Apoſtle *Paul* expreſſeth them, in the like phraſe *of putting off, concerning our former vaine conuerſation, the old man which is corrupt through deceaueable luſts, and putting on the new man, which is created after God in righteouſnes and true holines*, Epheſ. 4. 22. *As wee muſt caſt away the workes of darkenes, ſo wee muſt put on the armour of light*, Rom. 13. 12. *As we muſt deny vngodlines, and worldly luſts: So wee muſt liue ſoberly, and righteouſly, and godly in this preſent world*, Tit. 2. 11. For it is not enough vnto true *holines*, to *depart from euill*, but we muſt alſo *doe good*, Pſal. 34. 14.

And for the extent of our holineſſe in both theſe; we muſt not onely *cleanſe our ſelues* from ſome, but *from all filthineſſe*; and that both *of the Fleſh and Spirit*; and *grow vp*, not onely into ſome, but into *all holines*, 2. Cor. 7. 1, *being holy in all manner*

of

of conuerſation, 1 Pet. 1. 15. It was the ſaying of one, and it is the conceit of many, *alijs in rebus pietatem cole, ſanctitatem ſerues*, God bee mercifull to mee in this, or that ſinne, and in other things I will be holy, yea marry will I. But ſanctification admits of no ſuch diſpenſation, he that makes not ſome conſcience of all ſinne, makes no true conſcience of any; and hee that is not in ſome meaſure ſanctified in euery part, is truely ſanctified in no part. For *Holineſſe* it is as a leuen leuening the whole lumpe, & ſpreading the ſanctifying power thereof through euery part and paſſage both of heart and life. And therefore the Apoſtle praying for the ſanctification of the Theſſalonians prayes that God would *Sanctifie them throughout, that their whole ſpirits, and ſoules, and bodies, may bee kept blameleſſe vnto the comming of our Lord Ieſus Chriſt*, 1. Theſ. 5. 23.

Thirdly, wee muſt *follow holines*, in the degrees of it, not contenting our ſelues with an *hucusque*, thus farre will I goe in

holinesse and no farther; saying with the monke in Saint *Bernard*, *Nec peior fieri volo, nec melior cupio*, I will bee no worse, and I care not to be better. For wee no sooner cease to bee better, but we beginne to bee worse: nay, we were neuer truely good, if we desire and endeauour not to bee better. Let vs therefore *follow holines*, with an *vltrius*, yet further, still increasing with the increasing of God, and endeauouring to a further measure and degree of *holines*, according to that of Saint *Iohn*, *He that is righteous, let him be more righteous, and hee that is holy, let him bee more holy*, Reuel. 22. 11. And Saint *Paul* is vehement in this point of progresse and proceeding, in the way of *holines*, *We beseech you, brethren, and exhort you by the Lord Iesus, that as you haue receaued, how you ought to walke, and to please God, so ye would abound more and more*, 1. Thess. 4. 1. And certainely, *Suauissima est vita, sentire se indies fieri meliorem*; It is a most sweet comfort to a mans life, to finde and feele in himselfe, the powerfull experi-

ence

ence of a daily growing and going on in an holy and ſanctified courſe of life. For this, it is a true teſtimony to his ſoule, that his *holines* is true and ſincere; euen as the Seale of God vpon it, that it is from God.

Fourthly, wee muſt *follow holines* in all the holy meanes of it, whereof I will name onely two, and but name them, the *Word*, and *Prayer*. For of men it may be ſaid, as Saint *Paul* ſaith of the creatures for meat, *that they are ſanctified by the Word and Prayer*, 1. Tim. 4.

Firſt for the *Word*, it is the ordinary outward meanes which God hath ſanctified, to ſanctifie vs. *Father, ſanctifie them with thy trueth, thy Word is the trueth*, ſaith our Sauiour, Ioh. 17. 17. And Ioh. 15. 3. *Now are you cleane through the Word, which I haue ſpoken to you.* In which reſpect, the Word of God is called, *a pure Word*, Prou. 30. 5. Pſal. 19. 8. *pure*, not onely *formaliter*, becauſe it is pure in it ſelfe, and contrary to all corruption of life, but alſo *effectiue*, becauſe it hath this power and efficacie, to make vs

pure and holy. Secondly, as the *Word* is the meanes from God, to worke *holines* in vs, So *Prayer* is the meanes from vs, to obtaine *holineſse* from God. A powerfull meanes, ſo powerfull, that the very power of Sanctification is with it: For by it is the Spirit of ſanctification and *holineſse* giuen vnto vs: So ſaith our Sauiour, *How much more ſhall your heauenly Father giue the holy Spirit to them that aske it*, Luke 11. 13. And to this purpoſe wee ſhall obſerue in the Scripture, that the holy Ghoſt did then eſpecially come vpon men, when they were at their prayers, Actes 2. 1. and 4. 31. As ſupplication is the meanes of ſanctification, ſo the time of ſupplication is the time of Sanctification. And therefore if we would be holy, and liue well; let vs bee deuout, and pray well, for hee that prayes well, can neuer liue ill.

Thus muſt wee *follow holineſſe*, indeauouring by all meanes, to ſeparate our ſelues from euery knowne ſinne, and to ſanctifie our ſelues in all holy obedience

vnto

vnto God, by a hearty desire, and a holy endeauour to frame both our hearts and liues in all things according to his holy will and pleasure: So that though there fall out many intercurrent infirmities in the course of our liues; yet, it may still be the generall bent, the constant and full purpose of our hearts, and the entire desire and endeuour of our soules, in nothing willingly to sinne against God, but in all things to please him, and to approoue our selues vnto him.

An exhortation, if euer, and for any, for vs, and for these times most necessary: Wherein prophanenesse hath set her foot vpon the necke of *holines*, and the whole world lies drowned in a deluge of vnsanctified liuing: as if men had made this Law amongst themselues, and sworne to obserue it in their practice, *Let no man amongst vs be holy*. Insomuch that *he that departeth from euill is counted mad*, as the Prophet speaketh, Es. 59. 15. *And it seemeth a strange thing vnto them, that others runne not*

with them, into the ſame exceſſe of riot, and therefore ſpeake they euill of them, 1. Pet. 4. 4. So that if we but tell them of a holy and ſanctified life, they are ready to tell vs, that this is no age for Saints; that they will not be ſo holy, as to goe to heauen before their bones bee colde; that ſanctity is but a ſullen quality, that makes a man vnfit for any good company. Thus doe they ſcoffe at ſanctification and *holines*, the meanes of their ſaluation and happineſſe; and make themſelues merry with their owne damnation. But we muſt tell them againe, that he that will not bee a Saint, a mortified Saint on earth, ſhall neuer be a Saint, a glorified Saint in heauen. And he that will not be ſo ſullen, as to bee *holy*, for feare of looſing the comfort of good company (as they call it,) ſhall neuer be ſo happy, as to enioy the bleſſed comfort and company of God and his holy Angels.

For without holineſſe no man ſhall ſee the Lord. In which bleſſed viſion of God conſiſteth all our happines. For ſo the

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ſumme and ſubſtance of that bleſſed ſal-
uation, which we all expect and looke for
in the heauens, is expreſſed in Scripture,
by the *ſeeing of God with open face*, 2. Cor. 3.
By the ſeeing of him face to face, 1. Cor. 13.
By the ſeeing of him as he is, 1. Iohn. 3. So
the Schoolemen ſay, that *viſio Dei eſt tota
merces*, The ſeeing of God is the plenary
reward promiſed to the Saints. The glo-
ry of bleſſed ſpirits, their euerlaſting plea-
ſure, fulneſſe of bliſſe, perfect beatitude,
and totall glorification. So Chriſt him-
ſelfe maketh all the bleſſednes of our ſal-
uation, to conſiſt in this, that wee ſhall *ſee
God: Bleſſed are the pure in heart, for they ſhall
ſee God*, Matth. 5. 8.

Now thus to *ſee God*, it is fully to en-
ioy God, and in him all the good things of
God, who himſelfe ſhall bee all in all vn-
to vs, euen the vniuerſall felicity of all
his Saints: as in whom wee ſhall haue
in an eminent ſort, whatſoeuer may moue
admiration, cauſe delectation, and giue
contentation; euen an vniuerſall colle-

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ction of all blessings, comforts, and contentments. So that though wee be but men, yet seeing God, and being with God, wee shall liue as it were the life of God, in fulnesse of ioy and pleasures for euermore.

Which blessed estate of saluation and *happinesse*, can neuer bee attained vnto, but by the meanes of sanctification and *holinesse*: *God hath chosen vs vnto saluation*, sayth the Apostle, but *through the sanctification of the Spirit*, 2. Thessal. 2. 13. *Holinesse*, it is as the *Perspective*, through which wee must *see God*. No man can come to saluation, as the end, but by sanctification as the meanes. No sanctification in this life, no saluation in the life to come. No *holinesse* heere, no happinesse hereafter. It is as possible, to see the Sunne without eyes, as to *see God* and be saued without *holinesse*. *The kingdome of God is an vndefiled kingdome*, 1. Peter 1. 4. Because none that are defiled shall enter into it. *There shall in no wise enter*

into

into it, any vncleane thing, or whatsoeuer worketh abomination, Reuel. 22.27. *Know yee not*, sayth the Apostle, *that the vnrighteous shall not inherit the kingdome of God? Be not deceiued, neither Idolaters, nor Adulterers, nor Fornicators, nor vncleane persons in any kinde, nor Theeues, nor Couetous, nor Drunkards, nor Reuilers, nor Extortioners*, nor any the like, *shall inherit the Kingdome of God*, 1. Cor. 6. 9. Whosoeuer leades a lewd and vnsanctified life on earth, shall neuer liue a blessed and glorified life in heauen. *For without holinesse no man shall see the Lord.* What manner of persons then ought wee to bee, in all holy conuersation and godlinesse? How ought we to *follow holinesse*, in all the kindes of it, both in soule and body, both in heart and life? In all the parts of it, by departing from all euill, and indeauouring our selues to all good? In all the degrees of it, by growing vp vnto full *holines* in the feare of God? And in all the holy meanes of it, especially by giuing all diligence to the

Word and *Prayer*. Wherefore hee that is not yet holy, let him become holy; and hee that is holy, let him be more holy: that so hauing fruite in holinesse, our end may bee euerlasting life. Which eternall life, as it is the free gift of God; So, he giue it to vs all, through Iesus Christ our Lord. To whom with the Father, and the holy Spirit, three persons, and one indiuisible God, be all Honour, Power, Praise, and Thanksgiuing, now and for euer.

AMEN.

FINIS.

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